as wives, so that the egoistic motive of mothers never could alone suffice to make folkways. It would need to be in accord with the interest of the group or the interest of the men. Abortion and infanticide are primary and violent acts of self-defense by the parents against famine, disease, and other calamities of overpopulation, which increase with the number which each man or woman has to provide for. In time, the customs get ghost sanction, but it does not appear that they are in any way directly due to goblinism or to the aleatory element. They become ritual acts and are made sacred whenever they are brought into connection with societal welfare, which implies some reflection. The customs begin in a primary response to pain and the strain of life. Doctrines of right and duty go with the customs and produce a code of conduct in connection with them. Sometimes, if a child lives a specified time, its life must be spared. Sometimes infanticide is practiced only on girls, of whom a smaller number suffices to keep up the tribe. Sometimes it is confined to the imperfect infants, in obedience to a great tribal interest to have able-bodied men, and to spend no strength or capital in rearing others. Sometimes infanticide is executed by exposure, which gives the infant a chance for its life if any one will rescue it. Sometimes the father must express by a ritual act (e.g. taking *up* the newborn infant from the ground) his decision whether it is to live or not. With these customs must be connected that of selling children into slavery, which, when social hardship is great, is an alternative to infanticide. The Jews abominated infanticide but might sell their children to Jews.[1] Abortion by unmar-

ried women is due to the penalties of husbandless mothers, and
is only in form in the same class with abortion by the married.
Cases are given below in which abortion is not due to misery,
but to the egoistic motive only; also cases in which abortion
and infanticide are actually carried to the degree of group suicide.
Finally we may mention in this connection superstitious customs
or ancient and senseless usages to prevent child bearing, since
they bear witness to the dominion of the same ideas and wishes
to which abortion and infanticide are due (see sec. 321).

[1] **Exod. xxi. 7.**